

The O9A, Accelerationism, Replacement, Asabiyyah, And The Aeonic Perspective

One of the least known aspects of the esoteric philosophy of Anton Long - of the Longusian hermetic tradition - and perhaps one of the least understood, is the Aeonic Perspective which infuses and affects the life and the deeds of the Adept. Which perspective is explained in *A Glossary of Order of Nine Angles Terms*, v. 7.05, as

"some of the knowledge O9A folk have acquired through a combination of practical experience, through a scholarly study, and through using certain Occult faculties and skills, such as esoteric-empathy. This knowledge is of the birth-life-death of Aeons and their associated civilizations, and of how the esoteric movement that is the O9A has a perspective - a sinister dialectic - of both centuries and of "the sinister-numinous" and of how Aeons manifest acausality through "the sinister-numinous". In addition, the knowledge includes how a new aeon can be brought-into-being and how it manifests καλὸς κἀγαθός." {7}

The metamorphosis of Aeons and their associated civilizations - their nature and their necessary decline, replacement, and ultimate demise - also applies as noted above to not only the causal governments, societies, nations, ideologies and religions, of such Aeons and civilizations, but also to the causal abstractions that such causal entities manufacture during their temporal life.

The Adept therefore has or has acquired an a-causal view of such causal abstractions and causal entities which in practice means that Adepts have no further need of, or like the Rounwytha were never involved with, the dialectic of opposites and the personal learning that can result from an exeatic championing of one opposite against the other, or sometimes of both opposites at the same or at different times.

Thus the majority of Adepts concentrate on the slow generational transmission of their esoteric knowledge and/or on adding to the knowledge and understanding of human culture through such mediums as Art, music, Cræfts, {8} science, literature, and scholarly study and research. There is thus no concern with what some have termed 'the great replacement'; no need for so-called 'accelerationism'; and certainly no aim, no desire among us, as many mistakenly believe, to "seek the violent overthrow [of] Western civilization through violent means," {9} be such means described by the Establishment and others as "terrorism" or otherwise.

For not only will that causal entity termed Western civilization naturally decline and fall and be replaced in the not too distant future, probably within the next hundred years or so, but such violent means means will achieve little, if anything, of any consequence in Aeonic terms, as Myatt during his years of neo-nazi activism came to understand from personal experience. {10}

This understanding of the metamorphosis - of the decline, replacement, and demise, of societies - was understood centuries earlier by the Muslim scholar Ibn Khaldun who in his seminal text *al-Muqaddimah* {11} described how what he termed *Asabiyyah*, the initial bonds of loyalty, trust, and shared experience (*pathei-mathos*) of clans and tribes and which bonds are often the genesis of societies, change and break-down over four or so generations of causal time leading to fundamental changes within and the eventual decline of societies.

That such understanding, such wisdom, is seldom known and seldom appreciated even in the modern West - and even if known by those in positions of power and influence within an existing modern society - is never acted upon, is indicative of how primitive we as a species, en masse, still are.

Which primitivity is why personal esoteric adventures such as the traditional O9A Seven Fold Way {12} and the more recent Hebdomian Way {13} were devised and are generationally transmitted: to lead, over periods of causal time, more and more individuals to discovering such wisdom through practical challenges and an appreciation of The Aeonic Perspective.

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{7} <https://archive.org/download/o9a-glossary-v7/o9a-glossary-v7c.pdf>

{8} As noted in *Julius Evola, The Seven Fold Way, And The Corpus Hermeticum* - <https://archive.org/download/evola-7fw-v3/evola-7fw-v5.pdf> - this older selling implies more than the modern usage associated with the word 'craft'.

{9} Affidavit sworn by Special Agent Faye Stephan, assigned to the FBI New York Joint Terrorism Task Force, before Judge Stewart D. Aaron, Southern District New York, on the 4th June 2020.

{10} As Rachael Stirling noted in her 2021 monograph *The Peregrinations Of David Myatt: National Socialist Ideologist* - https://archive.org/download/myatt-peregrinations-ideologist_202112/dm-ns-ideologue-second-edition.pdf - by late 1998 Myatt had "rejected not only covert action and the pursuit of politics as the principal means of societal change but also introduced the need for a rural way of living."

The change was outlined in his essay *The Fundamental Problem* - published in issue number 30, dated March 109 yf (1998) of his The National-Socialist newsletter and his two-part *Revolutionary Fantasies*, the first part of which was published in issue 31 of that newsletter.

{11} <https://archive.org/download/almuqaddimah00ibnk/almuqaddimah00ibnk.pdf>

{12} qv. *The Seven Fold Way Of The Order Of Nine Angles* (pp.8-20) in *The Seofonfeald Paeth*, at <https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf>

{13} The Hebdomian Way is described in *The Sevenfold Seeking And Noesis Of The Hebdomian Way*, <https://sevenoxonians.files.wordpress.com/2022/06/noetic-hebdomad-v5.pdf>

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